

AN HELPE FOR
yong people,
Preparing them for the worthy
receiving of the Lords Supper.

By *W. L. B. D.*



L O N D N,
Printed by *T. H.* for *Nathaniel*
Butter at the *Pyde Bull,*
near St. Augustines
Gate. 1640.



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Directions for the weak and ignorant Reader.



On first directed and taught me, how to teach you ; I learned from you, not from my Bookes, what questions to instruct you in, by observing your misconceits of the first & necessary grounds of faith, and accordingly I have framed this short Catechisme : Many other points are needfull for you, as to understand the Creed, because else you cannot beleve it : and the ten Commandements, els you cannot know your finnes, nor your duties : and also the Lords Prayer, els you cannot tell

how to pray : But for help herein, I referre
you to some short Catechisme, where these
Heads are expounded. Now that you may
profit by this, take these directions: 1. Learn
by heart the places of Scripture brought for
proofes, and ponder them in thy mind; till
thou understandest how they proove the
point for which they are alledged. This will
help thy understanding; for it is not e-
nough to say the words, unlesse thou under-
stand the matter. 2. Observe by the order
of the parts, how and in what order God
doth save men by Christ, and be you sure to
goe that way. 3. Observe that the Cove-
nant of Life and Peace in Christ, and justifi-
cation by faith do goe before the use of the
Sacrament; as the Grant or conveyance of
Land, doth before the sealing; and therefore
you must first be in covenant with God, ere
you can have right to, or benefit by the Sa-
crament. 4. For the great duty of exami-
ning your selves, doe thus: Lay the signe
of triall before thee, and then aske thy con-
science, Is it thus and thus with my soule?
For example for triall of thy faith and re-
pentance, put thy selfe to the question: How
long

long have I had faith? Have I indeed been
wrought upon by the word of God? What
change do I finde in my selfe since I was a
believer? Spread all thy sinnes before thee,
and then demand, Soul, how do I like of
this or that sin? Do I make conscience of it?
or am I willing to enjoy it longer? to make
excuses, and find pretences for the practi-
sing of it? So for obedience and charity,
examine thy selfe thus; Do I desire and en-
deavour to know, and doe Gods will in all
things? Or am I willing to hide mine eyes
from this or that duty, and to shift it off?
Do I love the godly because they be godly?
Or can I scorne, mock, and despise them?
Deale faithfully with thy poore soule in this
duty of examination and triall remembring
that before the act of receiving, thou dost
confesse thy sinnes, and professe before God
and that Congregation, that the remem-
brance of them is grievous unto thee, and
the burden intolerable: doe not now dis-
semble with God and men: be sure of this,
that if thou bring not grace, the Sacrament
will put none into thee. He that comes a
Iudas, shall go a Iudas: he that comes an

unbeleever, or ignorant, or impenitent, shall
goe away so as he came, way in worse case
then he came. 5. And lastly, Labour for
distinct knowledge in matters of salvation,
content not thy selfe with ungrounded con-
jectures, as I thinke so, and I hope so. Build
not on the sand, but be thou an hearer and
a doer of the word, so shalt thou be able to
lay hold on eternall life. Amen.

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An help for yong People preparing for
the worthy receiving of the
Lords Supper.

Of Christ, and how he saveth us.

Q. O W doe you hope to be
saved?

A. By Iesus Christ.

Q. Who is Iesus Christ?

A. The second person
in the blessed Trinity, who
in the fulnesse of Time

took our nature and became man for our Re-
demption: Gal. 4. 4. Ro. 1. 3. 4. Ioh. 1. 14.
Mat. 16. 16. Ioh. 6. 69.

Q. What hath he done to save you?

A. He died to save me from my sins Ro. 4.
25. 1. Cor. 15. 3. El. 5. 3. 5. Col. 1. 20.

Q. Must you else have died and suffered
Gods wrath?

A. Yes; for death is the wages of sin, and
all that are sinners be under the Curle. Gal.
3. 10. Ro 6. 23.

Q. How can the death of another save
you?

A. Yes,

A. Yes, Because Christ is our suretie, appointed of God to bear our sins, and therefore what he did and suffered in our Name, it is as well as if we had done it our selves. Heb. 7. 22. El. 42. 6. El. 53. 6. Gal. 3. 13. Gal. 4. 4. 5. 2 Cor. 5. 21. 1. Pet. 2. 24

Q. Gods justice then must be satisfied for every sin?

A. Yes : God punisheth the sins of the Elect in the person o' Christ, But the sins of others that do not believe in thir own persons. Ioh. 16. 9. Ioh. 11. 50. Ioh 8. 24.

Q. How doth Christ satisfie Gods Justice for us?

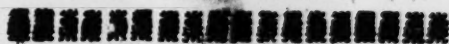
A. Because he answered the law for us : Gal. 4 4, 5 Ro. 10. 3.

Q. How did he answer the law for us?

A. By bearing the punishment which the law threatned for sin, and fulfilling the obedience which the law required of us. Ro 5. 19 Gal. 3. 13 Ro. 5. 9.

Q. How commeth the death of Christ to be so available?

A. Because it was the suffering and obedience of him that is God : Act. 20. 28. 1. Pet. 19. 1. Cor. 2. 8.



Of our need of Christ.

2. **D**O you stand in need of Christs right-counsell to save you?

A. Yes: Because I and all the world are wholly corrupted with sin through Adams fall, and to become slaves of Satan and guilty of eternall Jamnation R. 3. 10. Gen. 6. 5. Ro. 5. 12. 19. Eph. 22 Ro. 10. 3.

Q. What is sin?

A. It is any breaking or twerving from the law of God. 1. 10. 3. 4.

Q. How came sin into the world?

A. By the first sin of Adam and Eve in eating the forbidden fruit [God made man upright] Gen. 3. 6. Ro. 5. 12.

Q. Are you then a sinner?

A. Yes: I was borne in sin: and do daily Break Gods holy laws, being very prone to evil, and untoward to any thing that is good: Pf 5. 1. 5. Ro. 7 23.

Q. What is the punishment due to sinne and sinners?

A. The wrath of God, and eternall death in Hell fire.

Q. You are delivered from sin & the punishment thereof only by Christ, as you said?

A. Yes

A. Yes, for his blood cleanseth us from all sin, 1. Ioh. 1. 7. Heb. 9. 26.

Q. How can that be, seeing you confesse that you are still a sinner?

A. Yes, though sin remaine in me, yet I am cleansed from all sin for two reasons.

Q. Whats the first?

A. Because I am made free from the punishment of sin (i) from damnation, being justified by the blood of Christ: Ro. 8. 1. Ro. 5. 1. Ro. 10. 4. Ro. 4. 7.

Q. Why secondly?

A. Because by Christ, we are made free from the power of sin, so that sinne doth not reigne in us: 2. Co. 5. 17. 20. Gal. 2. 17. Ro. 6. 6, 14. 1. Ioh. 3. 8. Ro. 8. 2.

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*Of the means to partake of Christs
righteousnesse.*

Q. Are all men thus cleansed and saved by Christs death?

A. No: only they that truly beleieve and repent of the evill of their doings: Ef. 1. 16. Luke 13. 3. Marke 4. 17. Luke 24. 47.

Q. What is faith?

A. It is a beleife of the Gospell, whereby a sinner truly humbled for sin, doth trust and rest upon Christ alone for salvation. Or thus;
Faith

Faith is the relying of an humbled soule upon the promises of God for salvation by Iesus Christ: Eph. 1.13. El. 50. 10.

Q. Must the soule be first humbled and pricked for sin before it can go to Christ for salvation?

A. Yes: for Christ came to call sinners, and to heale the Broken hearted. Mat. 9. 13. El. 61. 1. Luk. 4. 18. 1. Tim. 1. 15.

Q. What promises hath God made to the humbled soule that believeth and resteth on Christ for mercie?

A. God hath said, they shall not perish, but have everlasting life. Ioh. 3. 16. Mar. 11. 28.

Q. Is it enough to beleve and no more?

A. No, we must also repent, and be converted and turne from our sins: Act. 3. 19. Mat. 3. 8, 10. Mar. 1. 15, 20, 21.

Q. What is repentance?

A. It is, an earnest displeasure and hatred against sin, whereby we turne from sin to walk with God, in newnesse of life: Mat. 3. 8, 10. 2. Cor. 7. 10, 11.

Q. What promise is there made to them that truly repent?

A. God will pardon their sins and remember them no more. El. 55. 7. El. 1. 18. Heb. 10. 17. Luke 15. 7, 20.

Q. Can we not be Iustified before God by
our

our works of obedience, & good endeavors?

A. No, because in many things we faile all : and he that is a breaker of the law cannot be saved by it. Ro. 3. 20 Ro 4 5. Iam. 3 2.

Q. What is the true difference between the Doctrine of the law, and of the Gospell touching salvation?

A. The law offereth salvation to them alone, that do fulfil and keep it perfectly in their own persons. Ro. 10. 5.

Q. How doth the Gospell offer us salvation?

A. By the righteousness of another, (i.) of Christ, apprehended and applyed to the humbled Soule by a lively faith : Ro 10. 9. 11. Ro. 4 6. 13.

Q. Is true faith then void of good works, and of holinesse of life?

A. No : for then it were a dead faith, and it could not profit us, because whosoever is in Christ is a new creature : Iam 2. 14. 3. Cor. 5. 17. Iohn 15. 3.

Q. What is the meaning then when you say we are justified by faith without works?

A. The meaning is, that we are justified by Christs righteousness onely, and that there is no need of our works to be joynd with him in that business Rom. 3. 21 24. 28.

Q. It seemes then that God doth receive us into his favour out of his meere mercy in Christ

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Christ alone, Imputing his righteousness unto us, and not our sinnes?

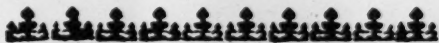
A. It is most true: 3. Cor. 5. 21. Rom. 4. 5. 6.

Q. The covenant also of life and peace is made in Christ, to them that believe and repent without the condition of perfect obedience?

A. It is so. Rom. 5. 6. Gal. 2. 17 1. Ioh. 2. 3.

Q. This blessed doctrine is taught us in the Gospell, how else is it taught and confirmed to us?

A. In the Sacraments.



Of the nature and use of the Sacrament, and of our preparation thereunto.

2. **H**OW many Sacraments be there?

A. Two only: Baptisme and the Supper of the Lord:

2. What is a Sacrament?

A. It is a Seal of the righteousness of faith: or a token of the Covenant of peace between God and man. Ro. 4. 11. Gen. 17. 11.

Q. Say the same in other words?

A. A Sacrament is an outward and visible signe of an inward and spirituall Grace given unto us: as in your Catechisme:

Q. What is that spirituall Grace, whereof
the

the Sacraments be outward signes and pledges?

A. The favour of God doing away our sins in and by Christ Crucified: 1. Cor. 10. 16. 1. Cor. 11. 26. Heb. 9. 26.

Q. How many parts be there of every Sacrament?

A. Two: first some outward bodily sign of Christs own ordaining: secondly and some spiritual Grace or Benefit thereby signified:

Q. What is the outward sign in the Lords supper?

A. Bread and wine given and received according to Christs appointment.

Q. What is signified thereby?

A. The body and blood of Christ Crucified for our sins.

Q. What is the benefit of receiving these signes?

A. By them, as by a token and pledge from God himselfe, the worthy receiver is assured that he hath a part and share in Christs Death, and shall be saved thereby.

Q. Do all that come to the Lords Table receive such a pledge of Gods favour?

A. No: only they that be worthy receivers: [the rest receive meer bread and wine, and so profane Gods ordinance, and provoke Gods judgements against themselves.]

Q. What

Q. What must we do that we may be worthy receivers?

A. We must examine our selves whether we have first Faith. Secondly, Repentance. Thirdly, New obedience. Fourthly Charity. [For the ignorant and unbelievers, the Impenitent, disobedient and uncharitable persons, be all of them unworthy receivers.]

Q. What Faith is required in a worthy Communicant?

A. The profession of the true Faith, and the Grace of faith.

Q. Why is the profession of Faith required?

A. Because He that looks to partake of Christian Priviledges, must know and maintaine the Articles of Christian religion.

Q. Where be the Articles of the Christian Faith contained?

A. In the word of God, and more summarily in the Creed.

Q. Do you understand the Creed?

A. Yes.

Q. Why is the understanding of those Articles of faith required?

A. Because if we do not understand the meaning of them, we can never believe them.

Q. Many understand the Creed and yet
B are

are unworthy receivers : How may one be assured that his knowledge is Sound and Saving?

A. By two signes of saving knowledge.

Q. What is the first?

A. It is a Renewing knowledge, it doth not onely acquainte me with Gods will and waies, But also it worketh my heart to Obedience of the same. Luk. 7. 47. Ioh. 13. 17. Ro. 2. 20. Ro. 6. 17. 2. Cor. 3. 18. 2. Tim. 3. 5.

Q. Whats the second signe of saving knowledge?

A. It is an humbling knowledge, which maketh me more and more to see how vile I am, and how unable to doe any thing that is good, and so to seek strength & helpe from Christ. Phil. 3. 7. 8. Ro. 7. 9. Iob 42. 6.

Q. You have said, that faith is the relying and resting of the humbled soule upon Christ alone for salvation, How will you trie your faith whether it be sound and lively?

A. By two signes.

Q. Whats the first?

A. If it hath been wrought in my heart by hearing and knowledge of the word of God. Ro. 10. 4. 17. [for if we have alwaies had this faith, as carnall persons say they have had, it is a Counterfeite faith : for naturally we are borne in unbeliefe, Neither doth

doth faith grow up with our Education, But
it is a supernaturall gift of Gods spirit,
wrought in us by the Gospell Eph.2.8.Ro.
2.27.Gal.5 6.Ro.9.8.Ioh.3.6.

Q. Whats a second signe of true faith,
whereby it may be knowne?

A. By the fruite of Faith which is to make
me walke by the rule of faith (i.) the scrip-
ture, so that I shall not believe one thing and
do the Contrary: [True faith will make
one to practise what he believeth: else tis
a dead faith.] 1am.2.16.17 Act.15.9.

Q. Why is this Gracy of faith required in
a receiver?

A. Because by faith we are made parta-
kers of Christ, and of the benefits of his passi-
on, which are set forth to us in the sacra-
ment: [we must bring faith to Gods pro-
mises, and Gods sacraments.] Heb.3.14.
Gal.3.26, the second Grace is repentance:
He must examine himselfe in that.

Q. How will you know your repentance
to be sound?

A. By two signes.

Q. Whats the first?

A. If I make conscience of every sin, even
because it is sin. Luk.16.10. Act.24.16. Ps.
119.128. Gen.39.9. [if we greive for sin
because of shame that is a worldly respect,

B 2 and

and therefore a wordly sorrow ; But if we greive for our sins because God is offended, that is a Godly sorrow, because the respect and ground of it is Godly.]

Q. What is the second signe of sound repentance?

A. Amendment : and forsaking of sinne. [for true loathing and inward hatred of sin, is accompaigned with a leaving of it, else it is but a mock sorrow.] A&. 26. 20. Ioe. 2. 13. 3. Cor. 10. 11.

Q. Why is this Grace required in a Communicant?

A. Because God promisseth nothing to a wicked man, and therefore the sacrament cannot seale nor assure him of any mercy in Christ. Ro. 25. Mat. 3. 7. 8.

Q. What is the Third Grace required in a worthy receiver?

A. Care to walke in New obedience. (i.) to abstaine from evill, and exercise our selves in that which is Good. Ro. 12. 9. Ec. 1. 16.

Q. Why is new obedience required?

A. Because if we say, we have fellowship with Christ and walke in darknesse, we doe but deceive our selves. 1. Ioh. 1. 6. 1. Ioh. 3. 10.

Q. What is the signe of true obedience?

A. Sincerity

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A. Sincerity (i.) when without doubling of
deceit, without dispensing or pretences for
sin, we walke upright in the Commande-
ments of God. Pl. 32.2. 1.Cro. 28.9. 1.Cro.
12.33. [It is a spirit without guile, we must
not hide our eyes from any part of Gods will
or of our duty.] Ps. 119.80.

Q. What is the fourth Grace required in
a worthy receiver?

A. Christian love and Charity, especially
towards all them that love and feare God.
1.Co. 5.8.

Q. What is the first signe of Christian
love?

A. If we love the Children of God be-
cause they be the Children of God, and fear
Him. 1.Ioh. 5.1. 1.Ioh. 3.12, 14. Mat. 10.41.

Q. What is the second signe?

A. To do our brother no wrong but good
if we can. Ro. 13.10. 1.Cor. 1.5.

Q. Whats a Third signe?

A. If he hath wronged us to forgive him.
Eph. 4.32. Mat. 6.14.15.

Q. What is a fourth signe?

A. A fellow-feeling of our Brothers weal
and wo [(i.) if we can rejoyce at the good
that befalls our Neighbor, in his wealth, cre-
dit, gifts, preferment, and graces, as if they
had hapned to our selves; and on the other
side, if we can heartily be sorry for the disgra-

ces and losses which befall our brethren.]
Pro. 24. 18. Iob 31. 29. 30. [especially if we
can rejoyce and greive for such good and
evills as befall them for Christs sake, Name
and cause.]

Q. Why is such love required in a Com-
municant ?

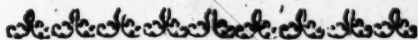
A. Because we are members of one Head
Christ Iesus : and are all partakers of one
Bread, one Hope, one Faith, and therefore
should be of one minde and of one heart.
Act. 4. 32. Ioh. 13. 35.

Q. What if after examination we finde
not these graces to be in our selves ?

A. They that be voide of these graces
cannot be worthy receivers, But if we finde
them to be in us in truth and sincerity,
though not in that measure we desire, wee
may and ought to come to the Lords Table.

Q. By what meanes doth God worke
these Graces in our hearts ?

A. By the word preached and heard with
an honest heart: by which also they are dai-
ly increased. Ro. 14. 10.



Other Generall questions.

Q. **VV** Hat is the estate of man by
Creation ?

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A. An holy and happy estate : for man was at the first made like unto God in holinesse and righteousness, in goodnesse and immortallity. He was free from sinne and misery.

Q. What is the estate of all men through the fall of Adam?

A. An estate of sin and misery, for wee are all of us originally very sinfull and miserable, Being enemies to all Goodnesse, and prone to all evill, and so the objects of Gods wrath, and heires of hell fire.

Q. What is the state of them that be renewed by Christ?

A. It is an estate of holinesse and righteousness, which is begun here in the kingdome of Grace, and shall be finished in the kingdome of Glory. [They that are Christs, are renewed in knowledge and holinesse according to that Image wherein Adam at the first was created, and they are acquitted from the guilt and punishment of sinne by the Blood and Intercession of Christ, and finally, they are intituled to an estate of Glory and Immortality with God in Heaven for evermore.]

Q. How must we serve God here in this life?

A. According to his word, and not according to our owne fancies and devises.

Q. How

Q. How must we pray to God ?

A. Only in the Name and mediation of Iesus Christ, praying for such things as are agreable to Gods will to give us.

Q. How shall I know that ?

A. By the word of God which sheweth us what things God hath promised, and commanded and forbidden.

Q. How else may I know what things I may beg of God in prayer ?

A. By the Lords prayer, wherein Christ hath taught us what to pray for, so that whatsoever we have need to pray for, or ought to pray for, it is contained in those Petitions.

FINIS.

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